

**LETTER**

**FROM**

**TOM O' Bedlam,**

**TO THE**

**B— of B—r's**

**JESUIT.**

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*Qui cum Jesu itis, non itis cum Jesuitis.*

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*You would do well to put away the Jesuit  
whom you entertain in your Family, your  
intimate Companion and Confident.*

*Dr. Snape's Second Letter, p. 66.*

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**L O N D O N :**

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A  
**LETTER**  
 FROM

*Tom o' Bedlam, &c.*

S I R,

**W**E are informed at our *College*, that you are a very cunning Fellow; and worthy our Acquaintance; being a Man not only skilled in *Geometry*, but *Necromancy*, and all other mischievous Arts and Sciences; who can as well help the *Learned* at a dead Lift, as a *lame Dog* over the Stile, by invifible Machinations not found out by *Archimedes*, or any of the *Ancients*; and more especially by your assiduous Study in the *Black Art*, you are become as Familiar with the Devil, as if you were an old Acquaintance; can talk to him without trembling, command him without running away, and make an *Hocus Pocus* of him at your Diversion; so that you as far exceed *Fryer Bacon*,



as he did Fryer *Bungy* ; nay, if it be true, as they say, that in a little time you will make him build *Brazen Steeples* all over *Wales*, that their *Clipper-Clappers* may not be crack'd for want of use ; no doubt, but your Portraiture will be hanged up at every Cross, as a *Sugbear*, instead of a *Red-Herring*, to frighten the ungodly, if they shall ever throw the Bar, or play at Foot-ball on Sundays.

Proceed, little *Imp*, in thine own way, so that thou keep the Black Gentleman from amongst us ; not but that there are several Members of our College seem desirous of a nearer Correspondence with you, but upon special Covenants and Conditions, that you will do them no harm ; Especially my Sister *Bess*, who is run mad with Love, and old *Arthur* of *Bradley*, who is distracted with Politics, and poor *Ben* of the *Minories*, whose Gall over-flows with Religion ; with many others of the Society, who know no more of what they pretend to, than the Wisemen of *Gogmagog*.

In our Society, you will soon be let into the Council of the Gods, as well as the Cabinet of Nature ; wherein you will find *Phaeton* fully cleared of having any Design to set the World on Fire, and the dethroning of old *Saturn* justified, for being too merciful to his Subjects : Great Councils called, and nothing done, but the accusing and excusing one another



ther of *Heresies*, *Retraction*, *Confessions*, *Ab-*  
*solutions*, *limited and unlimited Power*, *abso-*  
*lute and indefeasible Right*; properly and im-  
 properly, *Confusion*, *Madness and Disorder*; *Old Plato*, forgetting his own *Precepts of*  
*Morality*, speaks loudly for *Community of*  
*Wives*; unto which *Socrates* reply'd, with as  
 much *Vehemence* as became his *Gravity*, but  
 the *Burthen* of his *Song* was, a little more  
*Money*: However, *St. Cyprian* would not al-  
 low them to be *Christians* who were relapsed,  
 and therefore was for having all such rebap-  
 tized; till a learned *Father* of the *Council of*  
*Trent* stood up, and moved for a *Writ of En-*  
*quiry after Reason and Learning*, which gave  
 occasion to *Thomas Hobbs* to say much to lit-  
 tle *Purpose*, in behalf of a fixed *Standard* for  
 his *Religion*; till *Old Machiavel* started up;  
 and swore that could never be, till they had  
 all come into his *Scheme of Government*.

Upon which *Lucifer* finding himself in such  
*Perplexity*, amidst such an hideous *Noise and*  
*Confusion*, and that they were only likely to  
 agree about *Nothing*, dissolved the *Council*,  
 and immediately dispatched his trusty *Mercury*,  
*Oliver Cromwell's Porter*, to *John Toland* (the  
 Son of an *Irish Priest* by a *French Cook*) with  
 Letters of *Advice* to me, to assure me all  
 things would go well; but when or at what  
 time he did not very well know, nor did he  
 trouble his *Head* much about it; however,

a *Lying Spirit* was gone out into the World, and he did not doubt but at one time or other, it might be of much Service to the Common Cause. One deny'd what the other affirmed, tho' *both* had it from Hearsay; and yet swore heartily, what they neither believed nor practis'd, unless it was that they were both Lyars, and so they were likely to have continued to the End of the Chapter, had not they luckily found out a third Person, *Judas* by Name, who made no more of a Lie, than a Dog doth of a Bone; *so help him Satan.*

However, he being Master of the Purse, thought he had a just Pretence to get Monies, honestly if he could, but if not, to be sure to get Monies: Tho' he betrayed his Lord and Master, that is all one, when he knew very well, that in two Straits, a Man must choose the least, for at the same time he could not serve *God* and *Manimon*; for who do you imagine, that's a cunninger Man than himself, can so justly distinguish between *Right* and *Wrong*, with the Prospect of what he is never likely to have; nor, as I know of, never yet saw: a great *Place*, and a little *Conscience*, will easily persuade a Man to make the best of a bad Bargain: Between two Stools, the Breech very often goes to the Ground, and so a very good Man may get nothing but a *broken Head* for his Pains; and for a Commemoration of his Folly, may be obliged to wear a *Patch* to his

his dying Day ; except a Whim should take him, and he should submit his Neck to the slippery Noose of a Rope, where its Twenty to One but he may hang, till the Crows pick out his Brains, instead of a better Carcase : And who would be sorry ? I'm sure not his *Wife* ; for she, to the Honour of her Husband, shall be also hanged up for a *Clapper* to the Bell in our College, which shall Toll for an Hour together, every Time Women Tittle-Tattle, or meddle with what they have nothing to do with ; but some may say, it will never give over then, and if it doth not ? The World's all Noise, and why should not we be in the Fashion ?

Our Old Friend *Thomas Bradbury* is as much in Pain for the Safety of the Church, as you know who is for an Accommodation with his Old Friend *Dr. Calamy* ; and *Coll-ns* is clubbing Blasphemy with his two *Free-thinking Friends* ; *To--d* and *Tim--l*, in deep Consultation how to furbish up Old Heresies, and to furnish out a New Creed for the *Grecian-Coffee-House*, the Contents of which are to believe in Nothing, upon which he designs to write a *System* of Divinity, as soon as he can prove he ever had any Faith ; and what is yet more strange, the last *Mail* brought us News, that the *E--* of *O--* is about making a Reconciliation with the *Pope*, because he doth not know who else will forgive him.

I faith



I faith you *Jesuits* are very cunning Fellows; you can Comment and Distinguish away the very Life and Spirit of Religion, and play about the Brims of a Text, like a Fly with a Candle, and never leave till its utter Confusion; and at this time you have so work'd up your Political Scheme, that you have put us all by the Ears, and laugh at us for our Pains; not that we are so great *Fools* yet, but we can prove as well as you, that One and One makes Two; but of two *Fools*, we are a little puzzled to make one Wise Man.

Notwithstanding my Grandmothers Nurse told me, that her *Mistress* told her, that my Uncle Ben was of late set up for a Conjuror; but when I came to write to my Grandmother about it, I found she knew nothing of the Matter, nor ever heard one Word of it in all her Life, and wondered how I could be so mistaken, to think that she should say so of her Son, but yet she believed she could tell me from whence came the Mistake; for one Gassar Lackit came to her House, and in her Store-Room, as she was frightening the Rats from her Cheese, told her so; but however, she would write to him about it, and if he denied it, he should hear farther from her: But he desired, as a necessary Preliminary, before he explained himself, to know which of them was most likely to take the Country-Seat  
at

at *Durham*, and if they would but secure him a good Title to either of theirs in Town, he had left him a *Loop-hole* to creep out at, and could serve which of them he would upon Occasion : But the Good Man at *Durham* not leaving his *Seat* as was expected, *Gaffar Lackie* putm'd the Story upon my *Grand-father*, and so they all fell foul one of another, and my Uncle *Ben* proved at last like other Men, full of Infirmities and Passions, till he became a Scorn and Derision to all the Students in his Noble Faculty.

Now, Sir, I would have you to know, we have got a K--- amongst us, such an one as he is : The Fellow calls himself W--- the 4th ; he is a very sturdy Spark, and often rides rusty, but designs to reside with us this Summer-Season ; he has a mind to take unto him a *Chaplain*, provided he can meet with a very cunning Man, that understands *Dreams*, resolves *Riddles*, reads a Lecture upon *Palmistry*, and, upon Occasion, could raise the D-I, but not in a *Hurricane*, because our College has been new beautified : For you must Note, he is a very cunning Fellow himself, and pretends to Wonders if you'll believe him, and I know no one more fit than your self for such an Employment ; and for your Encouragement, you may be sure his Pay is good, and punctual to the Tittle of a *Cow's Thumb* every Latter Lammas, three quarters of an Hour

before he goes to Breakfast, when he exonerates himself of his *Superfluities*, and then squats himself upon his Posteriors, where he pampers his gluttonous Appetite as deliciously with his *Bowl* and his *Bit*; as the Emperor of *Morocco*, and much in the same State, with a vast Retinue of Rats and Mice.

This great Man is a *Projector* as well as you, and by his Deportment, one would swear he was a *Jesuit* also, for he hath a great Fancy to turn the World topsy-turvy, that he may obtain by Chance, what he hopes for without Design: He seems to be a Foreigner by Birth, and near ally'd to the Man in the *Moon*, for his Senses commonly fluctuate with the Tide; and if any stands between him and the Sun, he storms louder than *Vulcan*, when he catch'd his Wife in the Net, and makes no more Bones of you, than an hungry Dog doth of a dirty Pudding; but commits you to the Charge of the *Lictor*, where you are to be held in safe-Custody, till Sentence is pass'd upon you, or you are otherwise discharged by a *Noli prosequi*.

What makes us more desirous of your Conversation, is, that we can scarce keep my Sister *Bess* within Bounds; for the *Huzzy* was pretty well skilled before she came among us at Casting a *figure*; and she seems to be very positive, if she could but get acquainted with you, she could *Quadrate* the Circle. She is  
very



very much inclinable to be your *Convert*, and hopes in time, by your *Intercession*, she may be retained *House-keeper* in your Family, and doubts not of making *Profelytes* among her Fellow-servants, for she's *pert, positive and noisie*; and, with a little of your Instructions, may in time come to scratch, fight and scold, in Defence of the Right of St. Peter's Chair (for Renegado's in your Communion are always the most zealous.) The other Day she crowned a merry Monarch with a Goblet of reeking Wine, for speaking disrespectfully of the *Pope*; and Matters would have run to a great height, had not our Senators interposed and mollified his Rage; and with great Struggle got a *Noli prosequi*, upon *Crimen laesæ Majestatis*.

It has been part of the consummate Conduct of your Order, to cajole and interest your selves among the *Dissenters*; to play the *Proteus* at all Times and Seasons; and, in the Farce you act, to shift *Scenes* and *Cloaths* oftner than at a *Play-House*, to screw your selves into all Communities, but more especially to bait your Gins for the Female-kind: But to play the Battery upon a B---p, and attack one so well qualified in the Art of *Sophistry*, is a Design as *Bold* in the Attempt, as it may prove *Glorious* in the End. Certainly it must be a *Sympathy* of Inclination and Temper that made the Conjunction; for was there

ever any one that was Heterodox towards the Church, that did not prove so in the State? Can Contradictions agree in the same Things, or *Parallels* meet in the same Centre? Indeed they may both be brought streight, but then they lead the Broad Way to Destruction, tho' by different Routs.

But you *Jesuits* have an excellent Talent at resolving such *Problems*, that are not found in our Protestant *Euclid*; and therefore, if I am not mistaken, it is dangerous keeping Company with any of you; for *Bess* saith, you would have undertook to have proved her to be a Man, because Man and Wife are one Flesh: But hold, Sir, said she, not so mad yet, two Words to a Bargain; *Riddle* my *Riddle* first, and you shall deceive a Body afterwards, as soon as you please; but till then, we don't think our selves unconditionally obliged to believe all you say, altho' we cannot contradict you, unless you paum upon us your gilded Baits compounded of *Absolutely's* and *Properly's*; which Words have long since been erased out of our Protestant Bible, as *Gins* only fit to entrap *Owls* withal.

I know you *insist*, that the whole *College* have not any Authority or Power over any of our *Consciences*, tho' our *Governours* indeed may have something like that over our Bodies; but let me tell you, Sir, you have no more Reason to condemn their Practice, for restrain-

ing

ing you from utter Ruine, than you have to blame a Man for cutting the Rope, when any one hath just hanged himself; and yet, tho' the one shall be commended for saving a Life, the other must be condemned for chastising and reforming a wicked Soul, tho' it is in the ready Way to Destruction both of Soul and Body.

And therefore, I take the Case of all *Hereticks, Schismaticks, and Enthusiasts* amongst us, to be far worse than ours, who keep quietly within our Bounds; and for this Reason they are very justly lock'd up in dark Cells, till they have Grace enough to amend and conform; the Prescience of which, made our good Founder and Law-maker leave behind a *visible human Authority* in his College of Physicians, properly to supply his Place, and upon whom the *ignorant, melancholy and enthusiastick*, are *absolutely* to depend, when they are so mad that they are not able to judge for themselves; and this is no more, than every one in their Senses willingly allow to their *Phycians and Lawyers*; for when they have told them their Distemper or Case, they immediately submit to their Instruction and Directions, without any *Limitations or Conditions* on their Parts.

I am sure then, *You* are not kept in the Place you are in for nothing; for if I am not misinformed, you *Jesuits* are a devilish cunning



ning Set of Men, and can as well make Black ~~White~~, and ~~White~~ Black; as to make the same Words to signify something or nothing, as you please; and as one of our House lately told me, by a strange sort of *Legerdewain*; you make the same Use of those Words *Absolutely's* and *Properly's*, as Gamesters do of false Dice, throw up what you please, *Size* or *Ace*, *Papist* or *Presbyterian*; it's all one, so it doth but serve a Turn: Be that as it will; but I'm certain, by this way of arguing, no one is allowed the Use of his *Reason*, till you are pleased to pull off the *Padlock* of his Understanding; which I do not believe you are obliged to do by *Principle*, except it be to serve a Turn *Good* or *Bad*, that's not much to the Matter, with any of your *Tribe*, I find.

No one can blame you for thus disputing, tho' every one would be *mad* that granted your Position; for at this Rate, you can interpret Things or Words as you please, *by the Alteration of the Sense of the same Words and Sounds*; for I believe you never regard what Shape or Colour you appear in, so you can but deceive; and that you may devour sometimes, you pull off the Mask, and then you are for Authority without Coercion; at other times you herd with the *Quakers*, and then the Operation of the Spirit is very large; nay, then you stickle much; yea, verily and indeed,

deed, very much, for *Liberty of Conscience*; to the *Jews*, you *Jesuits* become as *Jews*; and to the *Gentiles* even as such; but not with the *Apostle's* Intention to gain some, but to betray all.

Upon second Thoughts, to be plain with you, I do not like you, and I am sorry you have insinuated your self into so good a *Man's* House: I warrant you, you pretend to have as great an Aversion to *Popery*, and the *Whore* of *Babylon*, as the *Devil* hath to *Holy Water*; but I fear the *Snake* is in the Grass: Those of your Fraternity, can say one thing, and mean another; for if you should go on long at this Rate, it will be impossible to know what any one means, except you take his meaning for his mumping, or unless you mean not to be understood; and then, I dare venture to say, there's no meaning in you.

Now, suppose your *Patron* should think fit to continue you in his Family, can you persuade us it would be any *Credit* to him? No, none at all, as I know of, till you have given the World better Satisfaction, than you have yet of your Conversion, as I have heard of yet. It is agreed on all Hands, you were once a *Jesuit*, and I do not find that you deny it; and 'tis very well known, Equivocation is a Golden Rule among you, and that you are allowed to say one thing, and mean another; nay, to go round the World to make one *Prose-lyte*;

*lyre* ; and when you have made him so, you make him ten times worse than he was before. It's very well the *Honest Man* you have to do with, is as wise as your self, or else you would soon delude the Man into a *Trap*, and then laugh at his Credulity : But, God be thanked, *he* can fight you with your own Weapons, and knows very well, that the different *sound of Words* very much alters their meaning, as well as the Changes of *Time* their Signification. If I am not mistaken, i'faith, if you meddle with him, you'll catch a Tartar.

But, suppose you should become a *Protestant* indeed, I believe you are not as yet determined what Persuasion to joyn with ; I am almost sure the Church has but little Share in you, because *strait* is the Gate, and *Apostolical* is the Way, that leadeth thereunto : And then, as for the *Presbyterians*, who pretend to so much *Religion*, and practise so little, one may justly believe won't receive you, except you give a better Account of your *Reformation*, than you have as yet done ; altho' they may justly enough lay Claim to you, because if I am right, as I think I am, they themselves were first converted, or rather perverted by Father *Parsons*, a *Jesuit* of your own Order, and they were in those Days known and distinguished by the Name of *Puritans*.

The



The *Independents* have indeed, by the help of some of your Society since, grown backward in Grace, and made a further Progress in *Heterodoxy*, nay, thrown off all *Dependence* that is not consistent with their Independent State, where every one that has enough of the Mark of the Beast in his Forehead, to talk Nonsense or Blasphemy, rules more absolutely, by an *implicit Faith*, the Minds of the People with the Sound of *Election* and *Reprobation*, than a *Priest* with his bald Pate at saying Mass in an Unknown Tongue, or a *Musty* by mumbling over the Alchoran; so they have somewhat a nearer Claim to your Conversion, for they, as well as you, believe *Election*, but not in the same Sense, tho' much to the same Purpose; each believing there's no Salvation out of the *Pale* of their own pretended Church, tho' neither shew any *Marks* of Religion, whereby they may be judged worthy of the Name of Christians; for they that are not for any outward *Visible Sign*, can never be thought to have any *Spiritual Grace*, notwithstanding all their outward Pretences to the contrary; and therefore such are unworthy of the *Cross* of Christ, who will not take it up and follow him: But those Principles are as *wild*, as the People were, among whom they were first propagated, and therefore unworthy of the practise of a *Soph.*

C

But

But then of the *Quakers* ; I can never think of them, but they give me a perfect *Idea* of your Order : I never was at the *Bull and Mouth* in my Life, but the *Speakers* put me in mind of *Guy Vaux*, with their short *Cloaks* and little demure *Crawats* ; that one may easily conclude, *Guy*, by his Last Will and Testament bequeathed that Fashion along with his *dark* Lanthorn to these People, for an Encouragement for them to blow up the *Church* and *State*, by their inward Light, in which he miscarried with his outward : Now, these People have their *Missionaries* as well as you, are also compleat Masters of *Equivocation*, who seem to be begot by a *Jesuit* of the *Whore of Babylon* and so are as monstrous in their *Principles* as *Persons* ; whose *Upper-Bench* seems to be the *Senior-Fellows* of your College in Council ; and a Silent Meeting very much resembles the *Holy Sisters* at *Auricular Confession*.

I confess, their *Beauties* are placed in the Gallery, where the *Male Penitents* (the *Flesh* often overcoming the *Spirit*) gaze with more *Devotion*, than any of your dead *Saints* upon the *Roofs*, could ever attract from the most Religious of your Order.

Now, Sir, these People pretend to come under the Notion of being *Protestants*, as well as others, but being no better than your selves, seem to have a nearer Affinity to your Order,  
than

than any other Sect in this distracted Nation ; besides, with them, no one has any Command over another's *Conscience*, but every one may speak, in his own way, altho' it be Blasphemy without Limitation : Nonsense seems to be particularly adapted to their Principles, but yet with this *mental* Reservation, that it be to serve a Turn.

They are as much Masters of their own *Interest*, as you or any Body else ; altho' they deny all *Principalities* and *Powers*, and won't let any better them, which is also agreeable enough to your *Coercive Doctrine* of Obedience, whom you obey no longer, than he obeys you : I think, indeed, they a little differ from you in their Devotion, for they seem to have *Intenseness of Heat in abundance* at their Meetings ; but when you consider the Meaning of their Words, they are *calm and undisturbed* enough in all Conscience ; and one would think it is almost impossible to make any Alteration in the *Intension* of their Words, because the Efficacy thereof lies very much in the *Sound*, which has much the same Relish and Sense also to a Stander-by, as the *Organs* at Hogs-Norton where the *Pigs* play.

These People call'd *Quakers*, as well as you call'd *Jesuits*, pretend to be altogether under the Government of the Spirit, and own no King but Christ, whom they believe the sole Judge of their Behaviour in the Affairs



of Conscience, and eternal Salvation, and therefore that he has left no *Vicegerents*, who can be said properly to supply his Place; no *Interpreters*, upon whom his *Subjects* are absolutely to depend, and so every now and then, when the Fit takes them, they deny the Authority of the Scripture, and stile it a dead Letter, and they vaunt out, that they only being mov'd by the Spirit, are of Christ's Kingdom, nay Christs themselves, and what not.

Now Sir, if you design to become famous in your Generation, and to settle among these People call'd *Quakers*, I wou'd advise you to get his L—p's Sermon, and his Preservative; which will undoubtedly fortifie you against any Heresie, that shall creep in amongst you; I beg your pardon, I shou'd rather have said Contention, for if every one has Liberty to serve God in his own Way, no Man can be guilty of an Heresie to serve God any Way; But every Man that doth not obey the Ordinances of God, doth not serve God according to his Commands; and the *Quakers* do not obey the Ordinances of God, therefore by serving God their own Way, don't serve God at all, and are Guilty of *Heresie*.

I cannot conclude, without desiring you to enquire of your Patron, whether he thinks his *Books* or his *Advertisements* have done more good to Religion, or to his Reputation, which

which he seems so tender of, and for which he is resolv'd to stand up; and i'faith he hath occasion enough to do so, and I can assure you, the other concerns him more as a Christian, and more especially as a B----. I own the Way of proceeding in this *Controversy* is somewhat new, and by the many that have interested themselves in the Dispute, at first gave some Thoughts to our Governours to enlarge our *House*, but when we came to read the List of the Petitioners, we concluded that half the Kingdom would not suffice, unless we put two in a Room.

On one Side stood the *Church* and her Reverend Clergy, on the other, all Sorts of *Dis-senters* of what Denomination soever, beside *Free-Thinkers*, *Anythingarians*, *Atheists* and whole *Schools* of *Muggle-tonians*, so that in short, the People *without* have outvoted us, and since we have got a K--- of our own, we are resolv'd to eat our Victuals when we can get it, tofs up our Straw, rattle our Chains, and sleep when we are tired: The Season heightens our *Calenture*; the Influences of the *Dog-Star* are almost Universal, and the far greater Number are more tainted without, than we are within: The Noise and Bustle of this late *Controversy* have affected us so nearly, that we are afraid of an Inundation of *Out-liers*, that will strip us of our Posts, and divest us of our Privileges; and therefore, to  
secure

secure the old Denizens of this Place, in the full Extent and Power of their Charter, we shall pass a Bill against any Naturalizations, and secure our Property with the strongest Fences we can make.

But 'tis now high time, Sir, to draw towards a Conclusion ; and tho' our Academy is not over-celebrated for profound Politicks, and wholesome Advice, yet I must tell you, we are not altogether destitute of a Prophetick Spirit. I conjure you, take Warning by the provident Vermin, and quit the Pile that's already a falling : In short, pack up your Awls, and be gone, and give your Master the Gobby, for I am afraid, if you stay, you'll suffer in the Flesh. You'll have this Letter **B**, fixed on your Forehead, which may be meritorious at *Doway* and *Liege* ; but in this ill-natured Part of the World, it stands for something else : Bring to your Recollection poor Father \**Heath* ; he was as Famous in his Generation, as your self ; he could Pray, Preach, and Prevaricate, with any *Jesuit* of you all ; and yet an Ecclesiastical Operation on his Nose, had a wonderful Effect on his Diction. I'll appeal to your self, what an indifferent Figure a Man makes, when his Ears are cropt like a Curr ; and this was a Circumcision in vogue in our Country.

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\* That was served thus in *Q. Elizabeth's* Reign, by Guest, Bishop of Rochester.



Country. Might the freedom of an old Resident have any Weight with you, I would rather keep my Members entire, where Nature has thought fit to fix them, than to have a *Piçture* in the Consistory, or my *Statue* fix'd on a Pedestal, in the *Vatican*. Go, be canoniz'd, and stand strutting in *Red Letters*, is not that an Equivalent for being sent on a *Fools Errand* out of this World, may be, to a worse. And let me farther inform you, an *Old-Daily* Jury, at this time of the Day, is not to be put off with Sophistry, and double Entendres: Martyrdom's grown Stale, and is quite out of Fashion; and if you have any respect to your self, rather give up the Pope and his Conclave, than suffer the Pillory. Let me press you to think on your Security; the Isle of *Wight*, or a Translation to Count *Gyllemberg's* Appartments, are the least you can expect; and *Plymouth*, for Life, is no very agreeable Prospect: But use, as your Discretion thinks fit, the Counsel of

Your Friend and Brother,

Dog-Days,  
July 23.

*Tom o' Bedlam.*

POST.

## POSTSCRIPT.

**A**T the Signing of this, my Sister *Bess* brought me a long Scrawl in the *Daily-Courant*, without Beginning or Ending, which at first sight I took to be a Taylor's Bill ; but it depending very much on the *Honesty* of the Man, seems to be a very *Black* Account of a *White* Matter, and much of the same Nature with one *he* was formerly guilty of, in Aspersing a Clergy-man to the late B—p of *London*, as if he had cast some Reflections upon him ; but his Lordship, not very well knowing the Story, had them Face to Face, and charged the Matter home upon *K* ——— with which he was so surprized, that he rose up with his usual Front, and assured his Lordship he was mistaken, *he* was not the Man ; *how could he think it of him ?* Now, *if I cannot prove this absolutely, I believe it positively ;* and am credibly informed by a *Living Man*, that there is a *Living Man*, who will produce a *Living Man*, who will be a *Living Witness*, that he was then and there present ; and he is of as *high* a Degree as himself, that will affirm the Truth of this ; therefore, for God-sake, *Bess*, let's have no more of it, for the more you stir in a T—d, the more it stinks.

F I N I S.

